

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

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CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

From the Baptist Register.

Baptist Literary, and Theological Seminary at Hamilton—The annual commencement of this institution was held in the chapel of the new building, on Wednesday, the 6th inst. An immense concourse of people assembled to witness the exhibition, which was listened to with much interest.

The exercises of the day were opened with sacred music, afterwards prayer by Professor Hascall; then the orations of the students. The number who completed their studies, and received diplomas at this commencement, were nine. Their names and the subjects on which they spoke, are as follows: viz. E. W. Clark, of Cayuga co. N. Y. "on the promulgation of the Go-pel essential to the salvation of the heathen." Jabez S. Swan, of East Haddam, Conn. "on giving up all for Christ." Lemuel Stannard, of Dorset, Vt. "on Indian claims." Adrian Foote of Ostego co. N. Y. "on the priesthood of Christ." Zelot Eaton, of Herkimer co. N. Y. "on the superiority of the heavenly inheritance." Robert T. Williams, of Oneida co. N. Y. "on the terrors of death." Charles Martin, Chetauque co. N. Y. "on the nature and duration of hell torments." Benj. R. Skinner, of Ashford, Ct. a poem "on the Christian Sabbath." Henry Davis of New-York city, "on the transcendent joys of religion" with the valedictory addresses. Professor Kendrick then addressed the class in an impressive and affectionate manner. Dr. Gano, of Providence, offered up the last prayer, and the exercises were concluded with sacred music.

The orations of the young men who spoke on the occasion were generally delivered with a good deal of judgement, and were calculated both to instruct and edify the audience.

God's glory, we hope was the object which induced them to seek the benefits of the institution, and the prosecution of their studies has been regarded under this pure and noble motive. Any student who does not put Christ first in the use of all his attainments and himself last, had best retreat back into obscurity, for he will never do saints or sinners any good.

The number present at this commencement was very large; certainly 2000 convened from various places far and near; among them were quite a number of ministers.

The size of the building is 100 feet by 60; four stories high. The chapel occupies part of the third and fourth stories, with an arched ceiling similar to a well finished meeting-house. The whole of the fourth story is embraced in the chapel, and forms the gallery, except about twenty feet on the west end, which is appropriated to rooms. The centre room about 20 feet square, is designed for philosophical apparatus, and opens by folding doors on to the stage, or west gallery of the chapel, and forms, when opened, an admirable platform for the trustees and faculty to occupy at the commencement. That part of the gallery appropriated to the stage is about 8 feet wide perhaps, and is finished with a railing in front, and commands a full view of the audience in the galleries, and also in the pit. That part of the chapel which we call the pit is the area between the galleries formed by a continuation of the panels, or walls in front of the galleries, down to the floor of the third story, excluding all that part of the third story under the galleries. This pit has seats ascending, with a platform and desk at one end, and forms a chapel of itself sufficiently large for all ordinary occasions of worship. It strikes one as templum in templo.

The edifice is well built, and the arrangement of the interior judicious. Every thing is perfectly plain about it, and exhibits marks of strict economy. It

cost short of \$7000, and 8000 would not be considered above a fair estimate of the expense of it by people generally.

The opening of the new Seminary took place the day preceding the commencement. The sermon on the occasion was preached by Dr. S. Gano, of Providence, from Isaiah xxix. 11, 12:—a large and attentive audience listened with deep interest to the discourse of the venerable speaker; after which a contribution was taken to aid in defraying the balance due on the building. In the afternoon the annual meeting of the Alumni and friends of the Institution was held in the chapel. Garret Smith, Esq. the first Vice President presided. A number of addresses were delivered on the occasion, which engaged the attention of a large assembly until near six o'clock. After which, the officers for the ensuing year were elected. We are not able to furnish our readers with their names at this time, but will do it shortly.

The examination of the classes preceded the opening of the new Seminary, and occupied two or three days. The number of students belonging to the Institution prior to the late commencement, was 63. The dismissal of the late Seniors reduces the number to 54.

In the erection of the new building a considerable debt has been incurred. Are there not a number of our brethren able and willing to aid in its extinguishment. There are some who are aiding its interests who are observing its movements with a great deal of vigilance, and the moment they find it exerting a pernicious influence, they are ready to abandon it; and they want others to step on the same ground with them, and make a full experiment as to its tendency. They are persuaded that the brethren who have the supervision of it, would sooner die than be instruments of marring the beauty of Zion.

GENERAL ASSOCIATION OF GEORGIA.

Held at Washington, Wilkes co. April 1827.

MINUTES, &c.

At 11 o'clock A. M. the meeting was convened in the house of worship just completed in the town for the Baptist Church. This building was dedicated to the service of Almighty God, in an appropriate prayer by Brother J. H. T. Kirkpatrick, from John iii. 16. "For God so loved the world that he gave his only begotten son, &c."

The delegates appointed from the several Associations and Societies, to form this Body are from,

The Ocmulgee Association—David Montgomery, C. White, John Miloer, Thos. Cooper, Benjamin Milner, A. Richardson, J. S. Calloway, and Edmund Talbot.

The Georgia Association—Jesse Mercer, Jas. Armstrong, Joseph Roberts, Jack Lumpkin, J. P. Marshall, Gideon Hagoon, B. M. Sanders, and Adiel Sherwood.

The Sunbury Association—The delegates of this body failed to attend.

The Hepzibah Auxiliary Society—J. H. T. Kilpatrick and Charles J. Jenkins.

Flint River Auxiliary Society—John Reeves and Benj. Wilson.

Brother Crowther was cordially received as a Messenger from the South Carolina Convention. The other Messengers, Brethren Johnson and Lawton, failed to attend. Brother Shannon handed a packet of Minutes from that Body.

The Minutes of the State Convention of the Baptist denomination in Alabama were presented by the Moderator, in which correspondence with us is invited. The reading of these Minutes, in which is recorded the blessings of God, on the labours of their Missionaries, who had baptized 102 persons, constituted 2 churches and ordained 8 deacons, afforded us singular satisfaction. The Clerk directed to send a packet of our Minutes.

Brother Shannon was appointed to prepare the Circular Letter for next year.

The Executive Committee appointed to prepare a plan to provide a fund for Theological Education, presented the following, viz: "They recommend that each member of this body, and the several ministering Brethren within our bounds, be requested to use their exertions to advance this object by removing prejudices and showing the value of education to a pious ministry. There are in the state more than 20,000 members. Is there one of these who would be deprived the privilege of giving 50 cents for so desirable an object?" The Report was accepted.

Brother Mercer was appointed to prepare a Dissertation on the pre requisites to ordination, and on the term "True

Yokefellow;" and Brother Kilpatrick one on the "Talents" mentioned in the 25th of Matthew.

At night brother Sherwood preached, followed by a pertinent exhortation by brother Shannon. Much excitement was produced in the congregation, and several persons came up for the prayers of the church. An anxious meeting was appointed for Monday morning, which was attended by several inquirers. With these several brethren held familiar conversation. It may not be improper to state, that during the winter in this place, there has been considerable religious excitement, and many it is hoped have been brought to know Jesus in the pardon of their sins. We trust the happy influences are not yet gone. Brother Jeremiah Reeves preached at night, in the Presbyterian Meeting-house.

Agreed, that the next annual meeting of this Body be held at Monticello, Jasper county, on Friday before the 1st Sabbath in May, 1828. Brother J. Lumpkin, was appointed to preach the introductory discourse, and Brother B. M. Saunders, his alternate, and Brother J. Mercer, the Education Sermon, and Brother Sherwood his alternate.

Resolution concerning the Columbian College.

Resolved, That as the pecuniary affairs of this College are truly embarrassing, we recommend to our friends in general to do something to prevent its downfall. The recommendation of the friends assembled in New-York last May is, that \$50,000 be raised in subscriptions payable in July 1828; but that the payment of these subscriptions shall depend on the certificate of a committee, announcing that the "state of the financial concerns of the College warrants the payment of the money." Now no fear need be apprehended that our subscriptions will be lost or misappropriated; for they cannot be collected till such certificate is made public; and if the report is favourable, the College will be sustained; but if not, the subscriptions will be void. More than half the sum needed, is already subscribed, and we hope our friends will see the necessity of effort on this subject, lest the Institution be lost.

JESSE MERCER, Moderator.

ADIEL SHERWOOD, Clerk.

From the Christian Watchman.

The New Hampshire Baptist Domestic Missionary Society, held its anniversary at Salisbury, on Wednesday, the 26th ult. Sermon by Rev. N. W. Williams, from Num. xiv. 21. "As truly as I live, all the earth shall be filled with the glory of the Lord." From which the doctrine discussed was, that since Jehovah has assured us that true religion shall have an universal prevalence in the world, all Christians should esteem it their duty and privilege, to encourage and promote the preaching of the gospel among the destitute.

The business of the Society was honorably conducted, and the spirit of Missionary enterprise thought to be rising. Several feeble churches have received aid in the support of their ministers, the year past.

We are sorry to learn, that the Rev Mr. Nelson, Pastor of the Baptist Church at Lynn, on account of the feeble state of his health, and with a view to accept an agency in behalf of the Newton Theological Institution, has been under the necessity of asking a dismission from his pastoral connexion.—*Ib.*

From the Christian Watchman.

Baptist Churches in the County of Barnstable.

Mr. Editor,—Having an impression that the following may be read with some interest by many of your patrons, I forward it for insertion in your paper. When I compare the present time with the past, when there were but two Churches in this whole County, who kept the ordinances as they were delivered, and these loaded with reproach, both from the ignorant and the learned; counted as apostates and heretics on account of their strictly adhering to the Doctrine, Order, and Ordinances of the Lord Jesus; and now witness the hand of God in bringing to nought the tradition and commandments of men,—I cannot but feel solicitous to express my gratitude to God, and say with the pious Psalmist, Bless the Lord, all ye saints, and laud him, all ye people.

The first Church in this County was constituted at Harwich, in 1757. It gradually increased in number, though by no means large, until about the year 1814, when, under the labors of Rev. James Barnaby, a goodly number obtained a hope in Christ, and were added to the Church. Their present number is 218. The Church in Barnstable, constituted in the year 1771, has experienced several revivals, especially in the year 1815, when about 40 were added to the Church. Their present number is about 225.

These two Churches have borne the burden and heat of the day for the space of half a century; but, blessed be God, the scene has changed. A brighter day has dawned upon us. Within the three last years, God has been pleased to revive his work in several towns in this County, and six Churches have been constituted.

One in Brewster, having 35 members; one in Chatham, of 30 members; one in Orleans, of 20; one in Yarmouth of 14 members, and two within the limits of Falmouth, of about 15 members each.—Within the limits of the County, we have at the present time 8 Churches and nearly 600 Communicants. As a denomination, we may truly say, "Hitherto the Lord hath helped us." And although all sects and parties seem determined to oppose the Baptists, yet, blessed be God, a good degree of peace and harmony prevails among ourselves.

We have to lament the scarcity of evangelical labourers among us. Throughout the whole County, we have but four ordained Ministers, and a number of our Churches are but seldom favoured with the means of instruction. I think I run hazard in saying, that a Minister who preaches Apostolic doctrine, and Apostolic practice, would be received among them with cordial approbation.

Our Churches have united their efforts in trying to raise a fund for the support of a Missionary to labour among the destitute, and especially with our infant Churches; and could they obtain some aid from the Baptist Massachusetts Missionary Society, they would without doubt succeed in their laudable enterprise. A learned and zealous advocate of the Doctrines of the Reformation is much needed in this region. Since it has pleased God, through the medium of his preached gospel to save sinners, how desirable it is that it should be proclaimed pure, and unadulterated by the sophistry of man, in every part of the habitable earth.

Blessed be God, the time has already arrived, when many are running to and fro, and knowledge relative to the Doctrines and Ordinances of Christ is increasing. A number in this region, who have long walked on the unhallowed ground of tradition, have recently renounced Infant Sprinkling, and embraced Apostolic Baptism and Communion. Primitive doctrines, primitive ordinances, and vital piety are doubtless reviving among us.

May God in infinite mercy turn and overturn, until Ministers and people shall see eye to eye, and their hearts glow with a Saviour's love, while they with joy and rejoicing embrace one Lord, one Faith, and one Baptism; until Antichrist, and the man of sin, shall come to an end, and all the elect of God, in the unity of the Spirit, shall strive together for the faith of the Gospel. Waiting in cheerful hope, the arrival of that auspicious moment, I subscribe myself.

A Friend to the Baptists.

From the Christian Watchman.

Embarcation of Missionaries destined for Bombay.—On Tuesday, June 6, Rev. Cyrus Stone, and Rev. David Oliver Allen, with their wives, and Miss Cynthia Farrar, embarked at Boston, in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence, as soon as possible, to Bombay. Mr. Stone was ordained as a Missionary, at Springfield, Mass. a little more than a year since.—

Mr. Allen received ordination at Westminster, Mass. on the 21st of May last; and both had pursued a regular course of theological study at the Seminary in Andover. Miss Farrar has gone as a teacher, with a view to take charge of the schools for native females, which have lately been established at Bombay.

On the evening of the 5th, [which was the evening previous to their embarkation] at the Monthly Concert, in Park-st. church, and in the presence of a large congregation, the instructions of the Prudential Committee were read to these Missionaries, by the Corresponding Secretary; and they were specially commanded to the divine protection, in the prayers offered on that occasion.

From the Christian Watchman.

MORE BAPTISMS.

in Lynn Street, near Charleston Bridge; and at the same time and place, Rev. Mr. Knowles, Pastor of the Second Baptist Church, baptized ten persons. The morning was beautiful, bright, and calm; and the numerous spectators were silent and solemn. The whole scene was delightful, recalling to the Christian's mind, the baptism of the Saviour; and admonishing him of his own vows, when he was buried with Christ in baptism, to walk in newness of life.

Among the number baptized by Mr. Grosvenor, was an aged and infirm gentleman. But his age and infirmities did not impair his resolution to obey the command, and imitate the example of his Saviour. Immediately after he came up out of the water, Mr. Knowles baptized two children, a brother and his sister, the one 15 and the other 12 years of age. The scene was a touching one, and appeared to be deeply felt by the spectators. It proved that Baptists are willing to baptize children, if they can furnish, as these individuals had done, satisfactory evidence, that God has given them the faith of Abraham, without which they have no right to baptism, and could derive from it no benefit. At Lowell, also, last Lord's day, Rev. Mr. Cookson baptized seven.

We also learn that Rev. Mr. Sharp, of the 3d Baptist Church in Boston, baptized 16 persons on Sunday, the 8th inst.

THE KING OF PRUSSIA vs. THE POPE.

It has lately been remarked in several papers, that there were many strong indications that the King of Prussia is an enlightened Christian. We sincerely hope it is so. The following, from a London paper, affords evidence that he is not disposed to exercise any arbitrary authority over the different denominations in his kingdom, nor to interfere with their faith, or mode of church government. He thus shows that he has some clear apprehensions of the nature of religious liberty. He also recognizes the right of his subjects to choose their own religion in all its forms; and intimates to the Catholics, the regular course in which they may enjoy full liberty of conscience. Should the Pope deny them their reasonable request for an enlargement of their privileges, the probability is that they will discover him to be a hard master, and renounce the "yoke of bondage, which neither they nor their fathers could bear," and from which God is delivering the scattered Catholics throughout the world.—*Ch. Watchman.*

Bremen papers of the 4th inst. contain an article dated Silesia, April 16, which speaks of "an important event," namely, "The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have proposed to make in their (Catholic) form of worship. —The Bishop of Breslau has applied to Berlin on this subject. Privy Counselor Schmedding, a Catholic, who directs the affairs of the Catholic church in Berlin, has gone to Silesia to inquire into the matter on the spot. This, however, instead of settling the business at rest, only made the inhabitants of the villages in question more firm in their adherence to the changes they had made, who applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the celibacy of the clergy, permission to read the Bible, the singing of German hymns, and the reading of the Mass in the German language. To this the King replied, 'That as they did not belong to the Protestant Church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation.'—Should this be refused them, they might give him notice of it; and should they then be inclined, with their religious views, to join the Protestant Church, he would support them in their design." A petition was accordingly sent to Rome, and the Pope's answer was anxiously expected.

From the Christian Watchman.

Spirit of Missions in Colleges.—It is with pleasure we learn, that a "Society for Missionary Inquiry" has been recently organized in Brown University. It consists of the religious students of that Institution. This may be considered an example to other Colleges in our States, worthy of zealous imitation. Our young men, who are looking forward to an entrance on the ministry of the gospel, may, as the members of a Missionary Society of this character, find much to employ their minds, and to kindle in their hearts a holy zeal for the conversion of sinners.

Improved condition of the Jews in Germany.—The sovereigns of several of the German States are seeking to raise the Jews in their dominions from their moral degradation, and to ameliorate their condition, civilly and politically. The principal means used for this end is education; and in the kingdom of Prussia particularly, the laws and regulations on this subject are spoken of as most excellent. In addition to the measures taken for the establishment of common schools, from which the best results are anticipated, a plan drawn up by the Jewish high-priest of Berlin, for establishing amongst his people a *Theological Seminary* for the education of teachers—not as formerly, for the mere study of the Talmud, but for the attainment of general knowledge and classical literature, and particularly for the study of the Old Testament, has been submitted to the government, and has received its decided approbation and support.

In the Grand Duchy of Weimar, all prohibitory laws relating to marriages between Christians and Jews have been repealed, and a motion to the same effect has been made in the House of Representatives of the Grand Duchy of Hesse Darmstadt.

Professor Tholuck writes under date of Jan. 12, that the work of God among the Jews at Berlin has not ceased, "but I am sorry to say," he adds, "the instructors are few. The evangelical ministers in Berlin are so much engaged, that they generally refuse the charge of Proselytes. An aged Jew lately made application for baptism to no less than six ministers successively, but in vain. This Jew remarked, that in times of the apostles, many teachers of Christianity ran after the Jews to convert them; but now the Jews are obliged to run from one Christian teacher to another for instruction, and without being able to get it." Dr. T. says that none of the proselytes in Berlin, mentioned by him during the last two or three years have fallen off.

From an official statement of the number of Jews who embraced Christianity in the Prussian dominions, during the years 1820, '21, '22, '23, and '24, it appears that the whole number was 543; or, on an average, more than one hundred each year. The whole number of Jews in the kingdom is 75,000.—*N. Y. Obs.*

Russia and France returning to Reason.—We are credibly informed that the Emperor of Russia has given permission for the re-establishment of the Bible Society, and that his Imperial Majesty liberally patronizes the institutions which enjoyed the favor of his late brother.

It gives us great pleasure to state that the strong expressions of public feeling in France, relative to the projected law of the press, have induced the French Government to withdraw that most obnoxious and impolitic statute.—*London Bap. Magazine.*

Bigotry in Sardinia.—The King of Sardinia has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present.

Liberal Views of the Swedish Government.—As a pleasing contrast to the above, we give a recent decision of the Council of State in Sweden. It had been resolved to establish a Lancasterian school in a certain village, but some of the inhabitants refused to contribute to the erection of the school house. The affair was brought before the Consistory of Carlstadt, which decided "that it was sufficient for the poor working classes, if they could read tolerably the Psalms and prayers, which they hear every Sunday in the church." The Council of State annulled the decision of the Consistory, and addressed to them a letter, containing the following passage:—"it has excited our highest displeasure, that we have found such expressions to a decision given by you, upon question which relates to one of the most important parts of your office, namely, that a little knowledge of reading was sufficient for the working classes, and a better education dangerous, though on such better education depends an accurate knowledge of their religious and Civil duties. Considering our constant endeavours to promote public instruction and private education, such expressions are wholly unexpected by us, and agree neither with the ordinances issued by us from time to time, respecting the improvement of schools, &c. in the kingdom, nor with the just wishes of the nation, and the wants of the age."

Russia.—The Emperor has published a decree, promising an exemption from all taxes, with other advantages, to those Mahometans and Pagans who shall embrace the Christian religion. His Imperial Majesty may deem such a measure adapted to promote the interests of Christianity; but every well instructed British Sunday Scholar knows better.—*London Bap. Gaz.*

From the Visitor & Telegraph.

TRUTHS.

If success, accompanying your efforts to do good elate you, it is true that you have not exactly the right spirit,—if it make you careless, it is true that it has elated you; if you come not down by the aid of divine grace, it is true that Satan will strike you with one of his "fleury darts," and you will fall wofully mangled. If the pious would, like their divine Master, go after the sheep when they go astray, it is true that there would not be so many straying at once:—or if there were, they would shew that the supposed sheep was really a wolf. If people get religion while asleep, it is true, that it will only last while they are asleep. When they awake in eternity, it will be gone! The experience of many a professor consists in dreams and visions and revelations. "If any man hath a dream, let him tell a dream," and not a reality.

It is true—"Many men of many minds," and it is equally true that all who go to heaven must be of one mind, with one another and with God. An unholy mind in heaven would be in hell. "The soul is its own place—it can make a heaven of hell, and a hell of heaven."

XIVA.

From Zion's Herald.

ENVY.

Charity enviih not—I Cor. xiii. 4.

Envy is a disposition of mind which arises from beholding the prosperity of those with whom we had rivalry; and displeasure of seeing another possessed of any good we may want, or desire. This passion, if so it may be called, the philanthropist would denominate one of the blackest in the human heart. No man ought to be condemned for defending his just rights, or showing displeasure against a malicious enemy. But that man who conceives ill will at another who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than ourselves, possesses a disposition not calculated to generate happiness, but is allied to the rancor of an evil spirit.—Perhaps there are few in the world who have not at one time or another discovered something of this nature stirring within them: a kind of lurking uneasiness of the mind, when they behold others enjoying more than had fallen to their lot, of some advantages which they coveted, and thought themselves entitled to possess.

The principal grounds of envy among men are accomplishments of mind—Superiority, of birth, rank, and education—and success in worldly pursuits.—The chief endowment for which man deserves to be valued is goodness—or approximation towards Deity. This is the summum bonum of earthly felicity; for, in exact proportion as we approach the perfections of Deity we become happy—and in exact ratio as we recede from them we become miserable. But what really occasions envy is the fruit of the accomplishments of others; or that pre-eminence which the judgement of the world bestows, or which we fear it will bestow on their talents above our own. For this reason it is, that superiority in genius and learning, eloquence, or any of the various attainments which attract the notice of the world, become fruitful grounds of envy—not to all indifferently, but to those who follow the same line of pursuit. Superior merit of any description, always rests on itself; for conscious of its own deserts, it even disdains competitions.

It might have proved a blessing to many, had they not possessed those advantages for which they are envied. Beauty has often betrayed its possessor into a snare, and created accumulated disasters. It is too often beheld with spiteful eyes, by those who are their rivals, and in the midst of their competitions, the fading flower is easily blasted—short lived, and trifling in comparison with the higher, more exalted, and lasting beauties of the mind. Paramount success in worldly gain, is a too frequent ground of envy among mankind; for among all ranks and conditions of men, competitions will arise: and wherever any favorite object is pursued in common with others jealousy seldom fails to introduce her power among those who are equally desirous of obtaining it. The history of Joseph and his brethren may be properly introduced as an exemplification of the preceding remarks, in one point of view at least.—"And when his brethren saw that their father loved him (Joseph) more than all his brethren, they hated him and could not speak peaceably unto him."

This exhibits the true natural disposition of man, under such circumstances; it proves beyond a doubt that *internal depravity* of the human heart, which, however long it may, from different causes lie concealed, will eventually discover itself—in the conduct and actions of men. And this is a latent quality or principle which must be eradicated from the mind, heart, and disposition of every human being on earth, before he can be fitted for the *kingdom of heaven*. It is the voice of those, like the brethren of Joseph—"we could easily endure that others should be made reputable and famous, or richer and greater than ourselves. It is but justice that men should enjoy the

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distinction to which their abilities may have raised them in the world. It is but natural for those to command the respect to which they are entitled by birth or rank. But alas! when I have left the goal in the race of life, upon equal terms with others—and in the same rank of life; that the man without any pretensions to uncommon merit should have so far outstripped me, and engrossed all that *public favour*, to which I am no less entitled than himself, is what I cannot endure."

Complaints of this character are too often uttered by those who endeavour to justify the envy they entertain against the more prosperous of mankind. But do such persons make a fair and just comparison between their own merit and that of their rivals?—and whether they are not in a great measure culpable themselves for being left behind in the career of fortune or fame? It is true, instances sometimes occur where, by a succession of disappointments, men may be prevented from rising into public acceptance. But, in the ordinary course of human affairs, merit, sooner or later, ushers itself to light, and receives its reward.

A. LAYMAN.

Scituate, June 25, 1827.

* Gen. xxxvii. 4.

Extract of a letter to the Editor, dated Kings-ton, Penn. June 16, 1827.

"Agreeably to my engagement, I enclose to you two dollars, to pay for Vol. 4th, of the Christian Secretary. Never did I part with money, when I thought I was more richly paid for it. I feel myself amply satisfied in the perusal of the paper; and at the same time I feel a glow of satisfaction, and am grateful to Almighty God that he has put it into the hearts of Christians, to devise a plan whereby I am enabled to gain so much useful knowledge, and at the same time, and with the same means, am enabled to assist in sending the blessed gospel to the poor perishing Heathen.—O my dear brother, the Missionary cause is near, very near my heart—never, no never did the news of the death of any stranger cause so much grief to me, as did the late news of the death of the much lamented Mrs. Judson. I do not mourn, however, as those who have no hope; I feel to say, Amen, so let it be—it is the Lord's doings—what is our loss, is her gain.

There is another subject which lays with much weight upon my mind which is the destitute situation of this region of country, as it respects the preaching of the gospel. Many are perishing here for lack of knowledge. Last year there was an Association formed here, by the name of the Bridgewater Association, and seven churches were admitted; four, out of the seven, are destitute—the one to which I belong, is among the destitute. We rarely have preaching, except from an old gentleman rising of seventy, who is a licentiate.

Error is abounding, souls are perishing for lack of knowledge.—Men of corrupt minds, speaking perverse things, and not sparing the flock of Christ, are passing through our land.—We as a church, are poor and weak, and need, and earnestly solicit, Missionary aid. O that some of our brethren in the ministry, would come over and help us.

Yours in the best of bonds,

O. B.

For the Christian Secretary.

MR. EDITOR,

In the "Connecticut Observer," of the 28th ult. is an article entitled, "Pedobaptism sincere." The writer, who signs himself E. E. J. seems deeply to regret that his good Baptist brethren should have indulged a suspicion, that they (Pedobaptists) were insincere in their practice of sprinkling; and in order, if possible, to remove suspicion from their minds, he was induced to procure an extract from a sermon on the subject, and has favored us with it, through the medium of the Observer. E. E. J. says, when he heard the sermon, the thought of his heart was, "O that every Baptist could bear," and he even ventured to hope, that the extract alone may serve to undeceive some of them. The text upon which this sermon was founded, is 2 Kings, 5—3. My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, wash and be clean.

The doctrine inferred from the text is, that under the administration of the gospel, burdensome duties are not enjoined; and immersion being burdensome, and to use the language of the author, "a yoke more severe than circumcision itself," it is not consonant to the mild doctrine of the gospel.

And second—two or three passages of scripture are adduced. The case of the leper alluded to in the context is one, and the inference is, that as the law (Lev. 4.) required that lepers shall be sprinkled seven times, there is the greatest probability that Naaman sprinkled himself seven times. Another passage is 1 Cor. x. 1, 2. And the writer of the sermon supposes, that the Israelites were undoubtedly baptized by the falling drops from the cloud.

The foregoing seem to be the most

striking ideas in the extract afforded us, and these shall receive a few moments' attention. And before I proceed to the discussion, Mr. Editor, we are called upon from the above *candid* exposition of divine truth, to acknowledge the sincerity of Pedobaptism. Are these then the proofs of Pedobaptist sincerity? Are such utter *perversions* of the plainest declarations of divine truth, the way by which any denomination of Christians, however worthy in other respects, are to prove their sincerity, and regain the confidence of their brethren of other denominations? I cannot believe that there is any member of the Baptist community, who cannot give a more scriptural and consistent explanation of the passages quoted; and I am far from believing, that hearing the sermon, would have produced in them any conviction of the *honesty* of the preacher.

With regard to the first position, that the ordinance of immersion is a burden, "more severe than circumcision itself was to our fathers," I remark; Perhaps those who have known by experience, the pleasure of obeying Christ in that divine institution, are as capable of judging of the burden it imposes, as those who have called in question the wisdom of the Saviour, in regard to the suitability of his own institutions; and have in consequence refused to obey them. To such as have obeyed the command "arise and be baptized," I appeal, and from such the response will be, "his yoke is easy, and his burden is light." The second thing worthy of special notice, is the illustration of the context. By referring to Lev. 14th, it will appear to the most superficial observer, that the manner of cleansing lepers by the priest, is in no respect parallel with that of Naaman.

If the healing of the leprosy of Naaman was performed after the manner prescribed in the chapter alluded to, where was the priest? Where were the two birds? Where was the cedar wood? and scarlet, and hyssop, and where the earthen vessel? The healing of Naaman, on the contrary, was a miraculous manifestation of the power of the God of Israel, designed to teach a proud idolater the folly and wickedness of his idolatry. So far was it from the practice prescribed by the law, that not even the prophet attended him, but bid him go wash in Jordan seven times; and he went and dipped (or *baptized*) himself seven times, according to the saying of the man of God.

The next passage I shall notice, is 1 Cor. 1, 2.—The inference of the Rev. author, as above stated, is that the Israelites were undoubtedly baptized by the falling drops, as the cloud passed over them.

Now, Mr. Editor, I think large grains of Christian charity, to say the least, are called for, to believe that any *rational man* is sincere in making the inference above stated, from the passage under consideration. The language of inspiration is "that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud, and in the sea." There is no evidence in the above passage, nor is it probable that the Apostle had any allusion to the application of water to the Israelites: on the contrary, the act of passing through or between the sea, while the cloud was over them, was a figure of that baptism which Christ instituted, and requires his followers to imitate.

Many other things in the extract might be noticed, but perhaps enough has been said on a subject so commonly discussed.

In short, Mr. Editor, if Pedobaptists wish that the charge of insincerity should not rest upon them, if they wish to be considered as acting according to the dictates of their consciences, I should think it much more prudent for them to cease to wrest the scriptures from their plain and obvious sense; for every attempt to vindicate their practice in the way this writer has done, confirms me in the opinion that distortions of scripture and reason are resort to, to prevent the more unsuspecting and sincere from practising, what every unprejudiced reader of the New Testament will find a plain and positive duty.

I did hope that the controversy on this subject would have an end; but I am persuaded that truth requires that the false disguises of error should be exposed, and a plain and firm vindication of the ordinances of Christ be maintained, against those who willingly or ignorantly pervert the right way of the Lord.

D.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 14, 1827.

Prevention of error.—The Editor of the "Observer" objects to the conclusion, that the requisitions made by Baptists, of those who ask admission into their churches, is the best guard that could be thrown around the church to protect her from error. He claims that there are other doctrines held in common by Congregationalists and Baptists, to which they both, under the blessing of heaven, owe the healthful condition of their churches. We grant that the reception and maintenance of *truth*, is the best possible prevention of error; and we are happy in believing

the fact, that the Baptist and Congregationalist Churches in Connecticut, hold, with but very few exceptions, to "one Lord, and one Faith;" and we feel as Baptists, a perfect cordiality with our Congregational brethren, in all their evangelical exertions for the salvation of souls, by the faithful exhibition of Christ crucified, both in their doctrine and their lives—and we feel grieved when we meet with harsh obloquy, and opposition from those, who in all respects but in regard to the order of the church, are agreed with us.—In the pulpit, at the domestic altar, by the sick bed, in the enquiry meeting, and in his pastoral visits, a stranger would not be able to distinguish between Baptist, and a Congregationalist minister. Both, teach, and preach Jesus in the "temple, and from house to house." The labour of both is, to preach "Christ, the power of God unto salvation, to every one that believeth."—These remarks apply to Congregationalists in Connecticut—and we earnestly hope the time is not distant, when Judah shall no more vex Ephraim, nor Ephraim vex Judah, but when there will be a perfect union in the *truth*—when there shall be one Lord, one faith, and one baptism, as there is but one God and Father of all.

But let us proceed—The Editor of the "Observer" remarks, as proof of his position, which we stated at the commencement, that all the Baptist Churches in this country, or in England, are not orthodox; and that according to the showing of Baptists, the primitive church was Baptist, yet with all her guards, she permitted error to intrude within her pale.

In reply, we have to remark, that Baptists have always professed to take the rule of Christ for the regulation of their practice, in matters of Church building; and have required a personal profession of repentance and faith, and a holy life, of all that they receive to baptism and communion. And they think they have the best authority for this practice from the word of God, and that it is the indispensable, and only guard which the Head of the Church has established, for the security of his church against hypocritical members; but if this guard has proved insufficient to shield the church from imposition, they would rather attribute the failure, to their own want of spiritual discernment, or to the deep depravity of the human heart, than to any defect in the wisdom of the law-giver in Zion. Baptists take it for granted, that the rule given by Christ is the best that the nature of the case would admit; both as it affects the church, and the mode and subjects of admission to its privileges.

And we further claim, that the rule of Christ on which we act in this matter, has stood the test of experiment, and that it has in all ages kept the church distinct from the world, and in a measure pure from those errors and heresies which have marked those anti-Christian communities, which have arisen in the world under the Christian name.

For it has generally been the practice of errorists, when they have found their way into the Christian Church in any considerable numbers, to secede, and set up a separate establishment, by which the church has been purged—or in some way, a severance of the precious from the vile has taken place.—The Apostle in his times, said "they went out from us, because they were not of us." And these seceders, while they retained the name of Christ, practiced the inventions of men, and opposed the institutions of Him by whose name they were called.

But the Baptist Church has held on her way, holding fast her integrity through persecutions and afflictions of various kinds, chiefly from these anti-Christian communities. All of which has been a palpable fulfilment of the inspired Apostle's prophecy. See Acts xx. 29, 30, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The bond of union in the church of God, is love to the *truth*. And in proportion as this principle is received into the heart, it will be exemplified in the life of the professor; and will manifest itself by a cordial embracing of the whole revealed truth of God, in all its doctrines, ordinances and discipline.

We observe that the Religious Intelligencer, published at New Haven, is now devoting its columns to the defence of Infant Sprinkling. We have however seen no arguments suggested in that paper in favour of the practice, which have not been often laid before the public by others, and as often refuted by the New Testament. Among other assertions however, that to us appear without foundation, and which expose the fallacy of these writers, is the following: "His, Christ's Baptism, was not then instituted." See Religious Intelligencer, 7th July inst. This assertion is made in reference to the time that He, Jesus said, Matt. xix. 14, "Suffer little children, and forbid them not," &c. We would ask this writer to reconcile his declaration "that Christ's baptism was not then instituted," with the declaration of the Apostle, John iv. 1, 2.—iii. 22—24, "When there

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fore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.) " After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized: For John was not yet cast into prison."

We do not think it all necessary to enter into a formal refutation of this attempt to sustain a system, that must decline, as light and with advance; but we barely mention this bold and groundless assertion, as a specimen of the general scope of this writer.—It must be painful to every lover of truth, to see it so slighted and dishonored, by its professed advocates.

By a letter just received from Mr. Levi Reed, of Orangeville, State of N. York, we learn that 13 have recently been added to the Baptist Church in that place by baptism, and a number to the Methodist Society.

ORDINATION.

At the request of the Baptist Church and Society in this city, an Ecclesiastical Council assembled at the Baptist meeting house on Wednesday, the 11th inst for the purpose of taking into consideration the expediency of setting apart Brother BARNAS SEARS, by the imposition of hands and prayer, to the work of the Gospel Ministry, and to the pastoral office in said Church and Society.

After an enquiry into the views of the Church in calling the Council; and after a critical examination of the candidate, in regard to his Christian experience, and call to the Ministry, in conformity with the unanimous vote of the Council, proceeded to the work of ordination in the following order, viz.

Select portions of Scripture were read by brother Henry Stanwood, of Bristol.

Brother Jonathan Goodwin of Mansfield, offered the introductory prayer.

Brother Daniel Sharp of Boston, Mass. delivered a very appropriate and interesting Discourse, founded on Romans 1 xvi.—" For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The principal topics of discussion in this discourse, were the divine power which has ever attended, and which will ever attend, the preaching of the pure Gospel of Christ, and the holy confidence which a reliance on this power inspires in the hearts of all the faithful ambassadors of Christ.

Brother Rufus Babcock, of Colebrook, offered the Ordaining Prayer, accompanied by the imposition of hands, by himself, united with Elders Sharp, Barret, and Hill.

Brother Thomas Barrett, of West Springfield, Mass. gave the Charge.

Brother Benjamin M. Hill, of New-Haven, gave the Right Hand of Fellowship.

Brother Lucius Bolles of Salem, Mass., offered the Concluding Prayer.

The Candidate pronounced the Benediction. The Singing, led by a select choir, was excellent, and suited to the occasion.

It was a solemn season, and we trust will be rendered a mean of edification to the Church and Congregation assembled.

In the evening, public worship was attended in the meeting house—Sermon by Rev. Calvin Philpot.

On Thursday evening, Rev. Daniel Sharp, of Boston, "ready to depart on the morrow," delivered a solemnly interesting discourse, appropriate to the circumstances of the Church, founded on Luke 17 xx., last clause of the verse—"The kingdom of God cometh not with observation."

The spiritual nature of Christ's kingdom, with the importance of the diligent, humble, and faithful use of those means which God has appointed for the purpose of propounding the interests and prosperity of his Church, were the principal topics of discussion in the discourse.

We trust the good seed sown on this occasion, will spring up, and grow, and bring forth fruit, to the praise of divine grace.

We notice that the Editor of the Philanthropist, seems hardly to give credit to the statement made by us a few weeks since, relative to the prevalence of the dirt eating disease in the low countries of the South, and thinks that so loathsome a habit, as that of eating dirt, cannot prevail to any considerable extent. We have only to remark, that an intimate acquaintance with the South would remove his scruples, by presenting ocular demonstration, as it has removed ours—but would not an entire stranger to the loathsome practice of intemperate drinking of ardent spirits, on being told that multitudes of otherwise promising youth were ruined annually, by this habit, in the United States, be equally unbelieving? We think they would.

Intemperance.—The editor of the Providence Gazette, notices an interesting case of a cure in a respectable (otherwise) and wealthy man, who for more than ten years had to contend with his appetite, and although he could not conquer his insatiable "thirst for alcohol," he had so far succeeded in gaining a mastery, as to be enabled to keep up the appearance of a man not totally abandoned. His usual quantity of liquor per day, was two quarts of brandy, the whole of which he swallowed without being intoxicated; though he was often so much excited, as to be compelled to get to his bed at midday. Being in easy circumstances in life, he was not obliged to expose himself, and thus was enabled to escape the odium which is generally attached to the character of a drunkard. To quote his own words, he was a "drunkard, habitual and confirmed," and though he made every effort to escape the fangs of the monster, he was unsuccessful, and at last abandoned himself to despair. His life, he said, was a perfect curse to him, and he would

rather have died, than remain in his then despotic situation.

In the hour of his calamity, and when every well formed resolution had failed, he heard of Dr. Chambers' Panacea, and though he wished to take it, he dared not, lest some one should discover him. At length, finding there was no peace for him, he visited New-York, where he took private lodgings, in an obscure part of the city, for the purpose of avoiding his friends, purchased the medicine, and was cured. He states, that since he resorted to the medicine for relief, he has been completely happy; his health has improved, and his domestic home is the abiding place of bliss. He requests this plain and simple statement made for the especial benefit of drunkards; and avows that one dose of Dr. Chambers' medicine, is worth more than all the moralist can write in an age.—*Albany Chris. Reg.*

Our principal object, however, in making the remarks above alluded to, was to exhibit intemperance as a disease, *first of the body, then of the mind*: and to urge the importance of immediate application of appropriate physical, as well as moral remedies.—We believe that both are necessary to confirm a cure.—

We appeal to cases similar to the one described above, which exist all around us, with this exception, that but few have tested the virtues of Dr. Chamber's remedy.

General Intelligence.

The fifty-first Anniversary of American Independence, was celebrated in this city, with less public parade than has been customary, but with an equal degree of satisfaction and hilarity. No attempt, we believe, was made to arrange a public celebration, in which all should participate, but each individual was left to make such arrangements as suited him;

while all seemed to consider it as a day to be set apart from the ordinary avocations of life,

and devoted to pleasing recreation. A Federal Salute was fired, by direction of the City Authority, and the bells were rung in the morning and evening. Divine service was

performed at the Baptist Church, by the Rev. Mr. Sears. The Mechanics' Society observed the day as a festival—and an oration was

delivered before them by a member. An oration was delivered at the College Chapel, by a member of the Senior Class, which we did not hear, but which we have heard highly spoken of. The Steam Boat Oliver Ellsworth was prevented by the rain, from leaving the wharf at as early an hour as had been contemplated, but made a short and pleasant excursion on the river towards night.—*Mirror.*

Death by Lightning.—During the thunder storm on Thursday afternoon last, a young man by the name of Henry Miller, aged about 18 years, son of Ebenezer Miller, was killed by lightning in the town of Farmington, (Northington society.) We understand the deceased and his father, were at work in the field, and on the approach of the storm retired to a tree for shelter—the lightning struck the tree, instantly killed the son, and prostrated the father, who was taken up for dead, but has since partially recovered. The practice of taking shelter under trees during thunder storms is very common, and is often attended with fatal consequences.

Murder at Schenectady.—On Sunday morning, about two o'clock, a most atrocious murder was committed about half a mile from the city of Schenectady, on the Troy road, by two brothers named Van Allen, on a person named Garrit Steers. The deed was perpetrated at a house of ill-fame, and it is said grew out of a quarrel about a girl who lived there. The Van Allens beat Steers till he fell to the ground, when he plead in the most moving terms, that they would save his life, but the unfeeling men, paid no attention to his prayers, and violently jumped on his breast till life was destroyed. One of the murderers soon after surrendered himself and made confession; the other attempted to escape, but he was arrested on Sunday night. The girl is also in goal, on suspicion of being an accessory.

David Cusick, an Indian of the Tuscarora tribe, has recently published, in Lewistown, Niagara Co. N. Y. a work, entitled "Sketches of the ancient history of the six nations: comprising, first, a tale of the foundation of the Great Island, now North America, the two infants born, and the creation of the Universe." 2d. A real account of the settlement of North America, and their dissensions. 3d. Origin of the kingdom of the Five Nations, which was called a Long House; the wars, fierce animals, &c." Cusick, who has thus placed himself at once among the literati of our country, has embodied in his work the traditions of his nation, and given most interesting narrative to the public, told, as we gather, in the phraseology peculiar to the people of his complexion.

Commemoration by the Africans.—In accordance with the feelings expressed by the meeting of respectable coloured people, the proceedings of which were published in this paper, the 4th of July, the day when slavery ceased forever in this state, was celebrated by the class of inhabitants most interested in that event, in an appropriate and highly becoming manner.

Zion Church, at the corner of Church and Leonard streets, was opened, and an oration delivered by Mr. William Hamilton before the different societies of coloured persons. The church was ornamented with a portrait of Matthew Clarkson, one of John Jay, a portrait and a bust of Daniel D. Tompkins, and a bust of President Boyer. Many small banners and flags were also displayed—Several hymns written for the occasion, were sung.

Alarming news!—It has been discovered that there were no less than 87 bachelors in Congress last session—and still worse, 24 widowers!—and in the Senate the majority is still more fearful—47 members being widowers and bachelors. What a melancholy state of affairs!

On the 5th, the various societies, viz. the Mutual Relief, Wilberforce, Clarkson, Union, Brooklyn, &c. and a large body of coloured people from Brooklyn, and other towns in this state, to the number of between 3000 and 4000, formed a line in Hudson Square, and marched through the principal streets, under their respective banners, with music, and directed by a marshal on horseback to Zion Church: where an oration was delivered by Mr. John Mitchell. The church was decorated with banners as the day before. The audience were remarkably well dressed, and

conducted themselves in the procession with great propriety.—*N. Y. Daily Adv.*

A travelling fact.—There is a gentleman living in this city, who is in Albany every day in the week, and at home every day but one. The other day, he met his brother, who lives in Philadelphia, 123 hours after the one leaving his house, on the Delaware, and the other leaving Albany. Ten or twelve years ago, this would have been considered a riddle, but now it is a simple fact that requires but little or no explanation.—*N. Y. Pap.*

From the Essex County Republican.

Bear Fight.—Mr. Andrew C. Bigelow, and Mr. Harvey Bliss, of Tioga, engaged in fishing in a small canoe, a few weeks since, on Pong Pond, discovered a huge bear playing in the water near them. Being armed only with a fowling piece, loaded with shot they discharged it into his face, which so enraged the monster, that he swam towards them with full speed, apparently determined on revenge for being thus insulted while quietly bathing for his own amusement. The bear made repeated attempts to overturn the canoe, but the men, not having time to reload their piece, as often paled their paddles upon his mate, until they succeeded in conquering him. He was dragged ashore, and found to weigh 500 pounds.

At Hopkinsville, (Ken.) June 3d, there was a most terrific storm accompanied with uninterrupted and vivid blazes of lightning. The account says—"it was indeed the most awfully sublime display of Divine Power we have ever beheld. Many, to avoid the danger of being buried under their houses, deserted them—the stoutest heart was appalled, and an idea prevailed that the great day of reckoning was at hand; we have much reason to be thankful that no serious injury occurred. A very large barn close by the town, the property of Mrs. Long, was set on fire by lightning; its tremendous blaze, amidst the howling of the wind and torrents of rain, added to the dismal grandeur of the scene."

From the N. Y. Statesman.

LATEST FROM EUROPE.

The ship Chili, Capt. Jenkins, 34 days from Liverpool, and the ship Friends, Capt. Warack, 34 days from Greenock, arrived late evening the former brought a London paper of the 29th, and the latter one of the 2d of June.

Public confidence was increasing in the new administration, and the funds have advanced in consequence.

It was rumoured that the King of England had written to the Duke of Wellington, requesting him to resume the command of the army, which he had declined.

The dissolution of Miss Turner's marriage with Wakefield, was before the House of Lords on the 29th. Miss T. was examined and gave her evidence in a distinct and unembarrassed manner. The evidence was ordered to be printed, and the bill committed for the next day.

Great sensation was produced in London on the 26th, in consequence of intelligence from New-York, of the misunderstanding between the Brazilian and the U. S. government.

A speedy and powerful intervention in favor of the Greeks was about to take place—so say the French papers.

Constantinople says that the Divan had commenced carrying into execution the principal articles of the treaty of Ackerman, and that the best understanding prevailed between the Porte and the Russian legation. Letters announce some changes made by the Sultan in some of his Pachas, from which it is inferred that the Acropolis of Athens has been delivered, or that the siege was going on badly.

Greece.—It is stated, in a very brief manner, that the first enterprise of Lord Cochran has been successful, and that he has captured four Turkish vessels at Navarino, and another from Alexandria, laden with provisions for Ibrahim Pacha.

COURT OF SESSIONS, NEW YORK.

Grand Jury.—Stephen Allen, Jonathan Seymour, William Birdsall, Samuel Craig, Edward Hitchcock, James Heard, John Johnston, Reuben Withers, Walter Langdon, Abram Laabaugh, Samuel Whittemore, Isaac Amerman, Thomas F. Livingston, Joseph V. Barnum, Robert Blake, George C. Morgan.

The calendar is very crowded. There are above a hundred persons in prison, and 208 persons out on bail, on whose cases the Grand Jury are to act this term. Among the former are persons charged with murder, manslaughter, forgery, counterfeiting, burglary, robbery, and 35 with larceny. We are surprised, and regret exceedingly, to see crime increasing so fast among us.

A young Frenchman, disappointed by the refusal of the parents, in his wish to marry a young lady, went abroad many years since, and after numerous adventures, has risen to be a Mandarin in China, and has despatched a vessel to Marseilles, to invite his intended wife to Canton, if yet unmarried. A good story.

Sentence has been pronounced at New Orleans on the officers and crew of the Colombian sloop Bolivar, for firing on an American vessel with intent to plunder. The commander, Chicot, was sentenced to four years imprisonment: the lieutenant, Charles Chitty, and the marine officer, Goudre, to three years; the other officers to two years; and the crew one year, excepting one sailor, who on account of some mitigating circumstances was sentenced to three months.

Alarming news!—It has been discovered that there were no less than 87 bachelors in Congress last session—and still worse, 24 widowers!—and in the Senate the majority is still more fearful—47 members being widowers and bachelors. What a melancholy state of affairs!

NORFOLK, June 29.

"The Three Spaniards."—We are gratified to learn, and we state it upon official authority, that the Chief Justice will call a Special Court on Monday the 9th of July, for the trial of the three individuals, now confined in the jail of this Borough on a charge of piracy and murder on board the brig Crawford. The witnesses, Mr. Dobson, and Mr. Gouin, having left here on Monday last, in the Crawford, for New-York, will be presumed to attend the trial forthwith.

Mr. Owen's community at New Harmony,

Indiana.—Mr. Owen's attempt to establish his New Social system in the West, on the principle of a community of interest, has entirely failed, and he has departed for Scotland. A correspondent of the Worcester Spy, who has been a member of this society on the Wabash for 16 months, gives a brief sketch of their proceedings during that time. When he joined the Preliminary Society in December, 1825, the number of members was 1000, and all were in high hopes of success. Though they had many difficulties to encounter, they believed that on Mr. Owen's return from Scotland, they should be conducted directly to prosperity and happiness. Almost irresistible allurements were held out to youth to join the society. In accordance with Mr. Owen's precepts, amusements and pleasure were liberally encouraged; their days and nights, including the Sabbath, were spent in frolic and revelry; and balls, concerts and cards, occupied almost their whole attention. Business was neglected, and confusion soon ensued. Mr. Owen appeared again among them in January, 1826, and immediately proposed the dissolution of the preliminary society, and the organization of a community of common property. This was effected after some opposition, and a new constitution was adopted.—Soon after this Mr. Owen introduced a uniformity of dress. That of the women was a frock, very full, belted on, and extending a little below the knee, and pantaloons—the neck and arms bare. Some of the females rebelled, and would not wear the dress recommended, nor associate with those who did.

The dress of the men was a short jacket without any collar, drawn over the head, with pantaloons buttoned on it, and belted round the waist. This dress was wholly discontinued after a few months. Mr. Owen's next step, was a public protest against the marriage ceremony. He said it was absurd, for a man and woman to promise to love each other their whole lives. This measure was strongly disapproved, especially by the women. On the fourth of July, 1826, Mr. Owen came out with his declaration of mental independence, which drew from papers throughout the union, showers of satire, invective and ridicule. He asserted that all the evils and calamities of man, had their source in institutions of religion, individual interest, and marriage; and declared his community free from those sources of evils. This declaration excited feelings of astonishment and disgust among the members. Innumerable evils presented themselves, before and after this event; the constitution was rejected, and various other plans adopted with no better success. In October last, a contract was proposed, by which those who invested their property were to receive it again, if they should afterwards withdraw; and a Board of Trustees was appointed. All did not do, and as bankruptcy was fast approaching, it was found necessary to order the least efficient members to leave the community. Many families left the place under very unhappy circumstances, uttering bitter curses against Mr. Owen; others could not go for want of means, and refused to obey the order; and finally the trustees were forced to break up the community, and return to the individual system. Some hired or purchased houses or shops; others formed small colonies on the New Harmony lands; a number settled in Ohio; and many returned to their former places of residence. Many respectable families have sacrificed much property to promote this visionary scheme, and the hopes of all have been blasted. Most of them have lost their confidence in Mr. Owen, and attribute their misfortunes to him. Mr. O.'s son still remains at New Harmony, and publishes a paper; but his statements are not to be relied on.

Thus has ended this new-fangled project for the melioration of the human race, and thus will end the plans of all pretended reformers, who discard the doctrines and duties of christianity.—*Hampshire Gazette.*

Wm. B. Rochester, Esq. Secretary to the Mission to Mexico, which place he left 11th of May, arrived at Louisville Ken. 18th June, on his return home.

Rev. Romeo Elton, A. M. Professor of Languages in Brown University, after having made the tour of Europe, arrived last week on his native shores.

There are 4,000 Weavers in the city of Philadelphia, exclusive of women and children.

Dr. Barry, in England, has discovered an excellent and immediate cure for the bite of a snake or mad dog, viz. by applying a cupping-glass over the wounded part. The principle is the same as extracting poison by sucking the wound.

Bonaparte's Economy.—Napoleon, in the zenith of his glory, had his stockings darned and even grafted. We have in our possession his tailor's and bootmaker's bills: there are charges for new cuffs and collars, and soles and for heelings his boots.—*London paper.*

Richard P. Morgan, of Stockbridge, Mass. has invented an improved Railway Carriage which so reduces friction that one horse may draw with perfect ease, upon a level road, fifteen tons. Mr. M. has proved this fact both upon a small model, and upon a wagon, and if any advantage was had, it was in favour of the latter. One pound, attached to this carriage and suspended over a pulley, moved quickly seven hundred pounds.

Tribute of Disrespect.—A Montreal paper of April 11th, speaking of the death of his royal highness the Duke of York, says, "The loss of so excellent a patron to the noble and useful sport of horse racing, will be deeply felt." What an eulogium, for an heir apparent of the British throne!

The corner stone of Kenyon College was to have been laid on the 9th ult. six miles from Mount Vernon, Knox county, Ohio, by Bishop Chase.

An accident occurred in this city last week, equally singular and distressing. A child of Mr. W. Swatell, about seven years of age, was precipitated down a steep flight of stairs head foremost. The stairs were so nearly perpendicular that the child struck its head jaw on the lower stair, with such force as to break it on each side of the mouth, and the roots of the teeth were turned uppermost. A physician was immediately called in, who placed the jaw in its original position, bound a ligament round the head; and we are happy to state, that the little sufferer is now in a fair way of recovering.—*Mid. Gazette.*

CHRISTIAN SECRETARY

From the Wesleyan Methodist Mag.

HYMN TO JUPITER.

Translated from the Greek of Cleanthes.

The hymn to Jupiter, by Cleanthes, is one of the finest productions of heathen antiquity.

One of the sayings of this admirable hymn is quoted by St. Paul, and marked with the seal of approbation by the Holy Ghost. The words of Cleanthes are, "For we are thy offspring;" and they are quoted by the apostle, Acts xvii, 28, to expose the absurdity and criminality of that idolatry, to which the Athenians were addicted. Cleanthes was a Stoic philosopher of Assos, a city of Lycia; he succeeded Zeno, as a public instructor in the porch at Athens; and died in the eightieth year of his age, about two hundred and forty years before the commencement of the Christian era.

Oh thou most glorious of the immortal train! By names unnumber'd known, almighty Jove! Sovereign of nature, hail! by whose just laws All things are govern'd. Meet it is that all Should raise their voice to thee; for thine we are,

Thy offspring; and of mortal creatures all That live and move below, to us alone Is granted speech to praise thee. In my songs Will I for ever celebrate thy power.

This beautiful frame entire, which round our earth

Revolving rolls, acknowledges thy sway, By thee directed, and by thee sustain'd. Sharp, flaming thunderbolts, which life endued Commission'd as thy ministers, are hurl'd From thy unconquer'd hand; beneath whose shock

All nature stands aghast. Thou guidest thus That common reason, which pervades the whole,

With every light commingling, great and small.

Thou over all exalted, King supreme!

* * * * *

Oh God! without thee nought on earth is done, Nor in the deep, nor in the ethereal realms, Except the foolish deeds of impious men; Who relish not thy beauty; whose delight Is what thy soul abhors. For all things so, Both good and ill, thou hast in one conjoin'd, That all, the same eternal reason show, Which wicked mortals vainly hope to shun. Unhappy creatures; anxious to obtain Unmix'd enjoyment; heedless of the law, The common law of heaven; for if their mind Submitted to obey, they too might lead A life of happiness. But now they rush In quest of various objects, all astray, With mispent labour, some for glory toil; While some vile lures shamefully pursue: But others take a widely different course, Seeking for ease, and sensual delights.

All bounteous Jove! by clouds encircled,

Prince Of thunder! oh deliver helpless man From this sad ignorance; disperse it all From out his mind; and grant him to acquire Knowledge, by aid of which thou all things here

With equity dost rule. Thus honour'd we Shall honour thee with hymns of praise, and sing

Continually thy works; as well becomes Mortals like us: for neither gods nor men Have greater honour than to celebrate In worthy strains, the universal law.

Penance.

W. P. B.

ANCIENT WORTHIES.

Daniel's wisdom let me know, Stephen's faith and spirit show— John's divine communion feel, Moses' meekness, Joshua's zeal.

Run like the unwearied Paul, Win the day, and conquer all; Mary's love may I possess, Lydia's tender-heartedness.

Peter's ardent spirit feel, James' faith by works reveal,

Like Timothy, may I

Every sinful passion fly.

Job's submission let me show, David's true devotion know—

Samuel's call, O may I hear, And Lazarus' happy portion share.

Let Isaiah's hallowed fire, All my new born soul inspire;

Mine be Jacob's wrestling prayer, Gideon's steadfast, ardent care.

Joseph's purity impart, Isaac's meditating heart,

Abraham's friendship, may I prove

Faithful to the God I love.

Most of all, may I pursue

That example Jesus drew,

In my life and conduct show

How He liv'd and walk'd below.

NO. 31.

The serious spirit with which the Apostles wrote, gives weight to their testimony.

It is exceedingly remarkable that men should be able to infuse their spirit into their writings, as we daily feel them do into their conversation. It breathes from their pages upon our minds, and we perceive what manner of men they are. In this quality there is no book which excels the New Testament; and no writers who more clearly display their true character. The image of their souls is stamped upon their hallowed volume. Every attentive reader will observe that their habitual frame in writing is, what I know not better how to express, than by the word *seriousness*. Other authors of those ancient days shew a diversity of temper. Sometimes they are lively, sometimes grave: sometimes we observe seriousness; at other times levity. But these men of Galilee are always serious, and in earnest. They feel the influence of God upon their hearts; they are constantly devout; and their writings breathe the most fervent piety. Not a line escapes them, which discovers the absence of reverence for God.

It has been frequently observed, that men who write with the greatest seriousness, are apt to discover a severity of disposition towards others, which has much of the appearance of dislike, or even hatred. But the writers of the

New Testament, to the deepest and most constant seriousness, unite the purest and most fervent benevolence. Love is never a stranger to their breast. They express the tenderest pity for those, who are destitute of just sentiments and dispositions towards God and man; and display, in union with their reverence for God, that exalted spirit of genuine philanthropy which the world had never seen, and which no books written since, in similar circumstances, have ever displayed. If such men be not faithful witnesses, who are?—Bogue.

From the Eastport Sentinel.

THE CHARACTER OF CHRIST.

NO. VIII.

The proper Deity of Jesus Christ, is proved by the worship given to him.

It is an incontrovertible truth, that the worship of any other being than God, is expressly prohibited by the concurrent voice of scripture. And these commandments God has sanctioned, by solemn denunciations of Divine vengeance. If Divine worship was paid to Christ, by the Apostles and primitive Saints, and if this worship is given him in heaven, then Jesus is truly God; or those who worship him, are guilty of *idolatry*!

We have seen that Jesus himself laid a claim to *equality of honor*, and by consequence, if not by command, required Divine worship. John 5: 23. "All men should honour the Son, even as they honour the Father." Christ enjoined worship to himself, in the administration of the ordinance of baptism. Matt. 28: 19. "Go ye, therefore, and teach all nations, baptizing them in the NAME of the FATHER, and of the Son, and of the HOLY GHOST." This passage supports the doctrine of the Trinity so clearly, that the ancient christians were accustomed to refer to it: and also to cite the baptism of Christ as conclusive evidence. On that occasion the Father spoke from heaven, commanding men to receive the instruction of his Son, and the Holy Spirit descended in a bodily shape like a dove upon him; hence the ancient Fathers used to say, "go to Jordan, and learn the doctrine of the TRINITY."

Divine worship is required to be paid to Christ in other passages of scripture. Kings and Rulers are commanded to embrace and trust in the Son. Psalm 2: 12.

Kiss the Son, lest he be angry, and ye perish from the way when his anger is kindled but a little. Blessed are all they that put their trust in him. Christ has received a name above every name, therefore, it is required, "that at the name of Jesus, every knee should bow, of things in heaven, and things in earth." Phil. 2: 10.

Even angels were required to worship Christ, and that while in his humiliation on earth. It is written, Heb. 1: 6.

"When he bringeth in the first begotten into the world, and let all the angels of God worship him." If Christ be not Divine, why were kings and rulers, men and angels, required to worship him? Certainly God would not enjoin idolatry; or give his glory to another! for he hath said "Confounded be all they that serve graven images, that boast themselves of idols."

The New Testament records many instances of worship offered to Christ, embraced in prayers to him; also to him with the Father; and the Holy Ghost; including also benedictions and doxologies. Of these, a few examples will be given.

The Apostle, 1 Cor. 1: 2, 3, addresses "all that in every place call upon the name of Jesus Christ our Lord," with his usual salutation: "grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

In the 2 Cor. 1: 2, it is written; "grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

See the same sentiment in nearly the same language, in the following passages: Gal. 1: 2. Eph. 1: 3.—6: 23. Phil. 1: 2. Col. 1: 2. 1 Thess. 1: 1. 2 Thess. 1: 2. Phil. 3, with many others. "Our Lord Jesus Christ, and God even our Father, comfort your hearts, and establish you." 2 Thess. 2: 16. Angels and the Apostles refused to receive religious adoration—but Jesus never refused it; and almost every chapter of the revelations, contains evidence to support this point. The dying thief offered to him his prayer, and Jesus promised him the enjoyment of his presence in his heavenly kingdom. Stephen, when he was stoned, prayed to Christ, and committed his soul to him. When Jesus ascended into heaven, the disciples worshipped him. To whom be glory forever and ever; is the salutation of Paul to the Gal. 1: 5. He also prays to Christ: "I thank Jesus Christ our Lord, who enabled me," &c. 1 Tim. 1: 12. "The Lord Jesus be with thy spirit." Grow in grace, and the knowledge of our Lord and Saviour Jesus Christ: to whom be glory both now and forever. Amen." 2 Pet. 2: 18.

The last sentence of the Bible is a prayer unto Christ, "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

What shall we say to these facts? Dare we presume that the requisitions for worshipping Christ, were unauthorized and wicked? Or that the Apostles, and saints, and angels erred, and were guilty of idol-

atry? It is recorded of the ancient christians, that they were accustomed to meet

together on a stated day, and sing a hymn to Christ, as God. In one of the persecutions, a "city in Phrygia, being generally christian, was besieged by armed men, and set it on fire. The men, with their wives and children, were burnt to death, calling upon Christ, the God over all." And the bible distinguishes christians, as being such as called upon the name of Jesus Christ our Lord. Is it not a dictate of humility, of modesty, and piety, for us to yield to the holy scriptures; and ought we not to unite in worshipping Jesus, when the whole heavenly world are engaged in this service? Ought we not to conclude that Jesus is worthy to receive the tribute of our hearts and of our tongues, when we hear such language from the bible as the following:

Rev. 5: 11, 12. "And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Shall we not worship him who made us, and the world, and all creatures and things—who upholds them all by the word of his power; who will raise the dead, and judge the world; whom the angels worship, and who is "Jesus Christ, the same yesterday, today, and forever."

Heb. 13: 8. With hearts penetrated with veneration and love to Jesus, let us worship him in spirit and truth. Observe what glowing affection was in the Revelator's heart, when he speaks of Christ; Rev. 1: 5, 6.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion, forever and ever. Amen."

May we truly believe in him, serve and worship him here, and be permitted to join the concert of the redeemed in the "new song" of praise to the Lamb, "saying thou art worthy"—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

Let us never be ashamed of the words and worship of Jesus, lest the threatening of Christ be executed upon us: "whoever shall be ashamed of me, and my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the Holy Angels."

When the redeemed are gathered into Christ's heavenly kingdom, may the reader, having been duly and truly prepared, be with them admitted to

an innumerable company of angels, to the society of the spirits of just men made perfect; and see the elders bowing before the throne of the Lamb, and behold the Cherubim and Seraphim—veiling their faces before him—and bear them with fulness of joy chaunting the anthem of praise, of "blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, forever."

Reader, may you hate sin, love holiness, and find your name written in the Lamb's book of life. May the inestimable gift of eternal life, through the merits of Christ's atoning blood, be granted unto you. And may the holy and blessed

TRINITY, Father, Son, and Holy Spirit cordially embraced and truly believed, be your portion and God forever. May the reader and writer experience in its full fruition, the blessing contained in the benediction of the Apostle, 2 Cor. 13: 14.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

To the blessing of God, and the attention of the courteous reader, I commend these imperfect attempts to exhibit the character of Christ.

Yours respectfully,

AGNOSTOS.

ORIGIN OF INFANT BAPTISM.

By Pedobaptist concession.

SALMASIUS, an eminent Pedobaptist, says, "An opinion prevailed, that no one could be saved, without being baptized, and for that reason the custom arose of baptizing infants."

So unsettled, however, was the practice in Africa, in the middle of the third century, that Cyprian, bishop of Carthage, was unable to determine the question, whether infants might be baptized before the eighth day, without convening a council of African bishops. In this council it was determined, that baptism need not be deferred. And finally, in the year four hundred and eighteen, the Milevitan council, at the instigation of Austin, decreed the necessity of infant baptism, in these terms: "It is our pleasure, that whoever denies that new-born infants are to be baptized,—let him be anathema."

From this period, every century has presented a succession of witnesses to the truth of the Baptist sentiments, as well as numberless decrees of Popes, and Kings, and councils, denouncing the severest penalties on this "pernicious sect."

Cardinal Hosius, President of the council of Trent, says, "If the truth of reli-

gion were to be judged of, by the readiness and cheerfulness which a man of any

sect shows in suffering, then the opinion and persuasion of no sect can be truer or surer, than that of the Anabaptists; since there have been none, for this twelve hundred years past, that have been more grievously punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people."—"The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been."—Nor is this heresy a modern thing; for it existed in the time of Austin." In Rees' Reply to Walker, p. 220; and apud Schyn Hist. Mennonit. p. 135.

ORIGIN OF INFANT SPRINKLING.

By Pedobaptist concession.

DR. WALL. "All the christians in Asia, all in Africa, and about one third part in Europe, are of the last sort," (practice immersion,) "in which third part of Europe, are comprehended the christians of Gracia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any."

"The Greek church, in all the branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it."

Not only all the branches of the Greek church, but the whole christian world, for the space of thirteen hundred years, practised immersion, as the only valid baptism.

Sprinkling or pouring was never tolerated, except in case of dangerous sickness, or want of a sufficient quantity of water; and even then, the validity of the application was disputed.

Those, who were thus baptized by pouring, were called *clerics*, not christians, and were prohibited the priesthood. Never, by any christians in any age, was sprinkling or pouring allowed in common cases, until the council of Ravenna, assembled by the pope, in the year thirteen hundred and eleven, declared immersion or pouring to be indifferent. From that time, the latter gradually came into general use.

It was not, however, admitted into England, till the middle of the sixteenth century, and not so long, till the middle of the seventeenth; when the Westminster assembly decided, that "dipping of the person in water, is not necessary; but baptism is rightly administered, by pouring or sprinkling water upon the person."

This decision, however, was carried by a majority of one, there being twenty-five for it, and twenty-four against it.

DR. WHITBY. "It being so expressly declared here, (Rom. vi. 4.) and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all christians, for thirteen centuries, and approved by our church; and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgents to justify his refusal of the cup to the laity; it were to be wished, that this custom might be again of general use, and as often permitted, as of old, in case of the *clericis*, or in present danger of death."

MR. STACKHOUSE. "Accordingly, several authors have shewn, that we read nowhere in scripture, of any one's being baptized but by immersion, and from the acts of councils, and ancient rituals, have proved, that this manner of immersion continued, as much as possible, to be used, for thirteen hundred years after Christ."

DR. WALL. "France seems to have been the first country in the world, where baptism, by affusion, was used ordinarily to persons in health, and in the public way of administering it.—It being allowed to weak children," (in the reign of Queen Elizabeth)—"to be baptized by aspersions, many fond ladies and gentlewomen first, and then, by degrees, the common people would obtain the favour of the priest, to have their children pass for weak children, too tender to endure dipping in the water.—As for sprinkling, properly called, it seems it was, in sixteen hundred and forty-five, just then beginning, and used by very few. It must have begun in the disorderly times after forty-one.—They (the assembly of divines in Westminster) re-formed the font into a basin. This learned assembly could not remember, that fonts to baptize in had been always used by the primitive christians, long before the beginning of popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries,) in times of Popery. And that accordingly, all those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping of children in the font; but that all other countries in the world, which had never